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551 I asked about personal names and found that the suku name is not used as a personal family name. What they do is the same as the Scandinavians and Arabs and old Jews. They indeed usually employ only their own names preceded by their Christian names, if any. But if asked, they will also give their father's name after their own name. Thus my assistant is Migo. His church name is Adrianus. His father's name was Pega. Usually he calls himself Adrianus Migo, but if pressed he will say Adrianus Migo Pega. The same holds for the kapitan, who is Mani and whose father was Api. The giri tumba is Raki, and his father Dura. Thus in full, Migo is Adrianus (Church) Migo Pega of suku Odja. They
197 said that no one in the kampong could speak Dutch, and perhaps only a little more than ten per cent could speak Malay. There is one man
[212] (Bapa Ketjil of Aiutu, an old man who chews betel and has almost no teeth) who can write in the Ende script. They call it tulisan lontar. They say that in Ende town alone it is well known, but outside of the town it is rare.

595 The wife of the Controleur says that the
●183 Radja of Manggarai is a Catholic, although he has two wives. This is a nice problem. The former Radja of Lio was brought back from exile by the Japanese during the war. Later he was executed by the Dutch because he murdered so many Dutch, Australians, etc. But he also killed many children for the fertility of the rice fields. Nevertheless, he was a Catholic. The Radja of Sikka has had several wives, even at the same time, and many concubines. At one time he had a Mohammedan wife and also a Mohammedan concubine. Each time he confesses and reenters the mother Church, to the rejoicing of the priests.
793 The priests here are evidently worse than death
178 for the old adat, much worse than the Protestants
797 in Ambon, and the people are scared of them, for

584 comes pregnant.) This sexual activity is about
836 the same as marriage anyway, as it leads finally to marriage. And anyway, there is no
584 adat rite of marriage. What happened in the
836 old days and what still goes on among the
178 pagans is simply that one day, when everything
178 is all right, the girl is brought to the boy's house, and the couple simply moves in. There is no ceremony.

Nowadays, with Catholicism, and with prearranged marriages, they have a church rite before they sleep together. But the other type of marriage goes on, and in this case they just confess and get married after having slept together. This is a pretty case. And even
595 prettier is the case of polygyny. In the old
178 days this was more frequent, but even now there
●183 are Christians who have more than one wife. In this case the first one is married in church, but the second can have no church rites. (As he says, she has no sacramen.)

684 They are very prudish about molesting girls
832 (ganggu). If, for example, a boy squeezes the
721 breast of a girl, and even if she likes it and
128 says nothing, her father and brothers, if they
627 hear about it, go to his house and kill his animals and break up his tusks. They get directly at his property (and that of his ama or suku too) thus, and so it hurts. He has molested their property, and they get back at him in the same way. This might lead to war, and often did in the old days. Note that he mentions as the second most frequent cause of war that of molesting women.

832 He gave a fine case of trouble between kam-
684 pongs resulting from such a case. In his youth
628 three girls from Leloba were molested by boys from another kampong. The girls were getting water. The father and brothers of the girls became angry and smashed up the belongings of

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832 those rascals. They scolded them, saying that
684 if they wanted women, they should ask about
628 them, and speak up about it. That is, they were willing to hear a request, but it had to be done through regular channels without chiseling. ("If you had come to us decently, etc.")

582 In regard to the relative ages of the couple when marriage takes place, the ideal is to have a couple whose ages are nearly the same. If either is older it is better for a boy to be a bit a girl's senior. If there is too great a discrepancy in age, it is not good.

595 His grandfather had four wives. I note that
●183 he does not seem to regard polygyny as very bad, even now. And he does not hesitate to tell me that other Christians do this. It is simply that they do not get the sacramen for the second, or third, or even later wife. That's all. Dispensation is called isin.

582 He says that the people in Tandjung Bunga
836 marry when they are very young, and that they begin their sex life as early as nine years old.

178 In the old days, the boys in Leloba and Wai-
513 lolong slept regularly in the korke or sebuang
882 (the ama korke, and this is a correction:
[316] sebuang does not refer to the barns of the ama,
[614] but to the cult houses).A I think he said that this is not done any more in Wailolong. It was not required, but they just did it. This took place after a boy reached the age of about sixteen. Roy did it himself. They liked this because it was more fun. They could talk, sing, discuss girls, etc. (I think it was practically a rule, and I wonder what they would have said if a boy did not go there.)

What has happened now is peculiar. The boys
178 sleep together in groups, wherever it seems
513 good. They get in the habit, for example, of
882 sleeping on the benches of a certain house, or
171 in a vacant house, etc. (Thus I see that the

A [See cat. 114, p. 166 -- Ans 4 s]

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771 families which are split (e.g., Migo has Mohammedan relatives, including a hadji) talk very little about religion except for such things as how was the trip to Mecca, etc.

582 797 This led to the matter of marriage. Migo said that there might be trouble with religious differences in marriage, but there had not been much fuss yet. There are two or three cases of Catholic men who became Mohammedan in order to marry Mohammedan girls. There is no case yet of a Mohammedan becoming a Catholic in order to marry.

This led to a discussion of a case where a Catholic married a pagan. Usually the pagan agrees to a church wedding, but there are some cases where the pagan will not agree, and then they just live together.

595 ●183 Then I got some real data: There are Catholic men who have two wives. They marry the first wife in the church, and just live with the second. The second wife is often a pagan. Thus the kepala kampong has a second wife, and she is the young beauty who was among the crowd who got into the jeep one time going to Ende. I tried to speak to her, but she was wide-eyed and said nothing. She looked like a wild animal. She is illiterate and one hundred per cent pagan. Thus he admitted that there are still young pagans (are they mostly men or women?). She was perhaps twenty years old. I asked if the pastors nag about this, and he said no. Evidently the pastors are not concerned about these people. They just preach that it is not right (but evidently they go easy on such cases, because they are afraid that they might turn some of the individuals against the church. Thus, how could they excommunicate the kepala kampong?) As for the children of mixed pagan-Catholic marriages, he said that there are some arguments. Evidently, here again the whole level is so low that it does not amount to much.

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582 has several wives. (This shows the recency of
578 conversion here. Here is this smooth and smart
835 lad, almost sophisticated, one who could get along almost anywhere in the world, whose father is a completely benighted heathen. He says that the family will be torn apart if one of the sons
835 does not marry the mother's brother's daughter.)

582 Then I asked what happens to the Catholics.
797 He said that usually they are given isin (dis-
[183] pensation), but the priests do not like it at all. However, he saw the point when I said that after all it was only one brother in a family who had to get the dispensation, and so maybe the church would not be too worried.

This led me to a speech, and I think the point was not bad, and perhaps the priests
[182] think of it. If they destroy the mother's brother's daughter marriage, the whole social organization falls apart, as this is the keystone all over Flores (and all through this part of Indonesia, I think). If they do this, perhaps the adat will fall apart and cause a breakdown of all the good rules, from the Catholic viewpoint. However, perhaps the reason is more realistic, i.e., it is hard to get converts if they make it too hard on the old adat.

Anyway, they can use the three generation up and three generation down dodge to get a classificatory mother's brother's daughter and keep up the old system.

583 Then we got onto the records again and ran
591 into some trouble. But before that I note that No. 167 is a girl who lives with her father's sister. She may well be already spoken for and even paid for, for the son of the latter. There is a son of nearly the same age there.

There are several families in the kampongs of outside origin in the case of both spouses (46, 48, 49, 50, 51, 52, 57, 59, 60, 61, 62, 63, 64, 65). There are several men in Ndung

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124 will tell them. He says that the pastors do
[797] not like it if a guru gets too zealous. They want him to respect the old ways and go slowly. This is indeed crafty.

771 Among the thirty-nine dalu, about twenty of
565 them are Christian, says the kraeng. About
796 thirty per cent of the gelarang are Christian,
● 183 says the kraeng, but the assistant says that this is true only of their heirs apparent. The trouble in regard to the rites which the gelarang must lead is still to come. For example, the heir apparent of the Veol gelarang is Serai, who is about twenty-five years old and a Catholic. What will happen? The assistant says that he must lead the rites, but they will have troubles reconciling the old with the new Catholic ways. But so far everyone, including the Catholics, must go through the ceremonies, because they are so closely related to their livelihood. Agriculture, on which everything depends, is unthinkable without the rites!

601 Larantuka: I met Oudehand, "controleur" at
[115] Waingapu in Sumba, and had a talk with him. He worked in Leloba and is writing an article for "Indonesia" about the adat there. We got onto the subject of kinship terms, and he had this to say. He says that opu is the term for affinal relationships. This goes for both sides. Thus, with the qualifier belake (my term for mother's brother) opu belake means all the relatives with whom a man is related by marriage, that is, his wife's (mother's brother's daughter) group. And on the other side, he says opu wai(ng) means all the relatives-in-law on the father's sister's side, i.e., the man's sister's relatives-in-law. The general term opu, he says, he got for mother's brother, mother's brother's son, and father's sister (all man speaking), and perhaps also father's sister's son (man speaking).

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565 of Flores, so unlike the radjas of Celebes.
582 This is a correction of some of the previous notes, because he had said that radjas, dalu and gelarang intermarried only among each other. The truth seems to be that all except the mendi are intermarriageable.

There is still great feeling against marrying a descendant of a mendi. For example, in Pau, where there are about ten persons descended from mendi, there have been a few marriages of these families with commoners, but never with gelarang families (e.g., the assistant's). The assistant says that he would never want his daughter to marry a mendi descendant. I pressed hard on this, and asked him if he would not be willing to have his daughter marry a mendi descendant if, for example, he became a great man in Indonesia, along with the new democracy. He said absolutely not. This is a Catholic, young and educated fellow. Then I asked about his son, should he want to marry a mendi girl. He said there would be much less resistance in this case.

Among the uppers there is a great deal of inter-district marriage, for example, at the radja, dalu, gelarang and kraeng levels. There is also some inter-district marriage among the commoners.

789 The only magic power known is in the hands
756 of the mbako. They can give magical strength
565 to individuals. Thus again I see how important and powerful are these secret persons. The nobles, however, have no kekuatan adjaib.

797 The only major change in the local religion has been the introduction of Catholicism, and it has been epochal.

771 About fifty per cent of the local people are
788 Catholic. Just about every family has at least
183 one Catholic in it. If a Catholic wants to attend community rites, this is all right, but he

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771 should not pray. Also, a Catholic may not
788 initiate ceremonies by himself, for example,
183 house rites. I wonder what happens to a
Catholic who lives in a house with the little
hanging shelves for the naga. There the shelf
is over their heads, and I wonder if they do
not give offerings. If I had the time I would
like to trail a Catholic around; my guess is
that most of them do not worry too much about
orthodoxy. There is still a lot of friction
here.

875 There is a guru agama for Veol and Ndung,
793 but he lives in Rai. Usually there is a guru
agama for each kampong, but these are twins.
Usually one pastor serves one or two dalu.
Rahong has the Maumere man, who lives in Tjant-
jar.

797 Most conversions are made of the young
through the school. There are no cases of chil-
dren converting their parents. There are rela-
tively few direct adult converts. The school
does the trick. A convert must first be a
catechumen and learn the ropes. This lasts for
one to two years.

797 The priests worry a lot here about what to
183 do, because adat is so dependent on the old
578 ceremonies. In Larantuka they have tried to
595 Christianize the pagan rites, etc. Right here
there is a real problem, as the heir apparent
of the big tuan tanah of Veol is Catholic. The
assistant says van Bekkum[1] has discussed what
should be done with him. Then too there is the
matter of polygamy, which is very strong here.
Most of the outright opposition to Catholicism
comes from men or women who, because of a plural
marriage, are not looked upon favorably by the
[783] church. There is no possible idjing (dispensa-
tion, according to Oudehand's version[2]) for this.
This is a head-on conflict, especially because
they desire so many children. The polygamists

[1] [Pastor at Ruteng--Analyst]; [2] [See bibliography, cat. 113--Analyst]

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797 are the ones who most often get lost to the
●183 church, and they are the ones who fight bitter-
578 ly against the church. Perhaps here Mohamme-
595 danism might have an advantage, but the pig necessity at ceremonies would stop it cold. These people can get along without more than one wife, but without pigs the whole ritual life would be unthinkable. Thus each church has its weakness.

634 The first Radja of Manggarai, Baruk, was
595 put in by the church, actually. He was a
797 Catholic. The present one has two wives, one
578 of them a Minahasan. The mission is worried.
183 This is why the radja is only a deputy or acting radja and not a full radja. The mission runs Flores and will not agree to let him become a real radja as long as he remains a polygamist. The mission is on the spot. Probably the present man will never get the full status. This is checked by Degens, the Controleur.

Later, in Waingapu, Oudehand, the former Controleur in Larantuka, told me that the Radja of Larantuka also has several wives and keeps them, although he is "Catholic." One of them, the head one, is the daughter of the Sikka Radja.

This is all beautiful material in regard to acculturation and Catholicism. The Catholics are as tolerant as they can be, but they can't accept polygamy.

554 Note: The title nyora (from Portuguese sen-
177 hora) is used here as in Ambon for the guru's
171 wife. I don't know whether it is also used, as in Ambon, for a chief's wife.

771 There is no Mohammedanism here, and no tendency toward Mohammedanism. Polygamy would work out all right, but the pig taboo would be very difficult indeed.

162 Degens says that the population of Manggarai is about one hundred and ninety thousand. Of these, about ninety thousand are Christian.